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HENRY WARD BEECHER.

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THE TRUE VALUE OF MORALITY.

"Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee."—Tit. II. 9-15.

I have read this passage because it is an admirable example of the manner of the apostle in mingling exhortation to present duties with the recognition and enforcement of that divine power from which true obedience springs. In other words, we find blended here morality and spirituality. Both the one and the other are made to cohere, and to be in consistency with each other; and both of them spring from considerations of manhood in ourselves, and of gratitude and allegiance to God. They respect both the life that now is and the life that is to come. Morality here stands in a clearer light, and in a larger sphere, than it is accustomed to take in our hackneyed thoughts.

Because so many men stand upon a shallow morality; because it is of itself so imperfect, so insufficient, not half clasping the zone of duty, there are many that preach who are afraid of preaching morality. They give emphasis to what are regarded as the higher phases of experience. All that which proceeds from the natural faculties, men have been wont to regard as fatally imperfect—as vitiated in quality; and nothing has been in repute with some but that which was artificial—that is, produced by the direct influence of the Divine Spirit upon the mind of man. Many have supposed that all true Christian qualities were as different from the product of the natural faculty, as a graft taken from a good fruit-tree is from the seedling stalk on which it is spliced—something brought in from the outside, and innoculating the mind, or grafting it over again. So that the product of our natural faculties—what we

SUNDAY EVENING, Feb. 18, 1872. LESSON: MATT. XIX. 13-30. HYMNS (Plymouth Collection) Nos. 860, 868, "Shining Shore."

think, what we will, what we feel, what we seek to accomplish,—is regarded as being spurious, and only that as good which is in this sense artificial, and superinduced by a power which is acting outside of men.

Now, there is to this extent a truth in it: that as with a perfect organization, no plant is able to produce its leaves, nor its blossoms, nor its fruit, without the all-helping inspiration of the sun, so with a perfect organization to think, to feel, to choose, to act, men cannot produce the full fruit of manhood without the stimulation, guidance, and help of the Divine Spirit. But the Divine Spirit helps men, not by putting from the outside into them, but by waking up in them the power that was there; by bringing forth from their faculties that which those faculties were originally ordained to do or to be. God helps men to be men according to the nature which is infixed in them, and not according to something other and different, which is called *grace*.

Many, holding this peculiar faith, have not disesteemed morality, but have regarded it as being, comparatively speaking, foolish compared with the higher development; as if it were something separate from it; as if morality was the natural fruit, or wilding; and spirituality was divine, or something infixed from the outside in the human soul.

And, as one stream begets another, so there have been those who have rebounded to the other side, and who preach an almost entire doctrine of sentimentality and morality. They have dealt very little in "high doctrine," as it is called. They have not been very earnest believers in the working of any great change in the dispositions of men by the divine power. Such ministrations usually have been feeble. They have not produced any very lasting results. They are not forces that produce great reformations. They lack essential power. So the preaching of morality has been made more contemptible by the bad example of many who have preached only morality.

It will be my purpose, to-night, to show the things in which morality is useful, the sphere in which it legitimately acts; and also to show that it does not act in all those spheres to which our activity, or our manhood, is called to pass; that it is in its own sphere and place admirable, to be sought, to be inculcated, to be practiced, but not to be esteemed more highly than it ought to be esteemed.

It is difficult to give—nor is it necessary that we should give—a definition of *morality*. It is a phrase in every man's mouth. It does not mean the same with all, however. Men take their ideas

of morality, not only from the communities in which they live, but from the circles in which they associate in any one community; and what would be considered as morality in a certain sort of neighborhood in this city, would not be considered as continental morality. Morality in a neighborhood may not be morality in a family of refinement and culture. There is something higher than morality in a cultured household. But yet men are regarded as moral who act in accordance with the laws of the land and with the customs of the community, and who avoid any outbreaking sins which shock the average conscience.

It may be said, in the first place, that morality possesses the benefit of the most important negatives. A truly moral man, in the judgment of all, should be a man who does not get drunk, and does not steal, and does not commit burglary, and does not bear false witness. In other words, he is one who is rid of outbreaking vices and outrageous crimes. There are a great many who pride themselves upon their morality. They behold men around about them slipping and sliding in every direction. They have been tempted; but with some resoluteness of will they have maintained their integrity, and have grown up under temptation; and they say, "I am not as other men are. I am neither extortionary, nor addicted to adultery, nor given to profane swearing, nor wedded to crimes and vices."

Well, that is creditable. You ought not to be guilty of such things. And if you have had a strong bias in your nature in any of these directions, and have arrested it, and that under circumstances where influences from without threatened to carry you away, it is no small thing. It is a great thing that you have avoided those pitfalls in which so many have been destroyed.

Still, that is not the sum of all excellence. It is not enough for you to congratulate yourself upon, as I think we shall see. I not only recognize the import and excellence of morality in such sterling virtues as these, but I exhort men to them; and I say, "If you cannot go any further, go as far as that. It is a great deal better to go so far than not to reach that point. It may be only a beginning, but it is a beginning.

Secondly, morality includes those simple virtues which are indispensable to a wholesome life in society. A man can scarcely be called moral who is destitute of worldly honor. Honor is a sort of secular and partial conscience. It is functional; but within its limits it serves a most important end, and keeps alive those fragmentary elements of a higher life, of a higher moral sense, to which all men should be brought. There is in honor something

that often puts Christian experience to shame. That is to say, in the very imperfect conceptions and educations of Christian men, we frequently see those who have a great deal of religious fervor, but very little honor; and they are scoffed at and scorned. Men say of them, "They are great in their professions of piety; they are great in talking of the kingdom of God and the life to come; but I would not trust them out of my sight." There is too much ground and reason for such remarks, frequently. In other words, it is true that men may make religious sentiment a substitute for honor. It is not a part of religion to do it; it is a blemish; it is an imperfection, where it is done; but it is sometimes done.

Honor, although it does not fill the sphere of conscience, is an invaluable element in a community. There is far too little of it. And in striving to make our children rise to a higher conception of moral sense, we must be careful that we do not take from them this more familiar, and, though narrow, yet indispensable thing which belongs to it.

Truth is one of those elements which is regarded as indispensable to morality—that is to say, such ordinary truth as passes current in life. There is a great deal of adulterated truth. It is said that gold is too soft to be cut into coin and used as a circulating medium, and that there must be an alloy in it, to fit it for passage from hand to hand; and men seem to think that it is so with truth. Although they hold that point-blank lies are never to be told, and that no man should tell untruths of a large dimension, nor use them as offensive weapons, nor, if they can help it, as weapons of defense; yet, they say, "Nature is weak; and then these little, trifling deceits do not hurt anybody. Oftentimes they help men." What are called "White" lies, what are called "Customary" lies, and what are called "Small" lies—these, I am sorry to say, do not take away a man's reputation. Vulgar lying is not considered as incompatible with morality. Truth more or less adulterated enters into the popular apprehension of morality.

Therefore morality includes honor and truth and fidelity, as well as honesty and fairness. And men say, "I am a moral man," meaning by that that they are possessed of these social and business-like virtues.

Now, are not these things good? Is it not a good thing that a man attempts to tell the truth, and only flinches in extreme emergencies? It would be better if he did not flinch at all; but suppose he tells the truth up to a certain point, and then lies a little, is not that better than that he should not tell the truth at all? "Half a loaf is better than no bread" in religion as well as in food.

And honor, fidelity, all those qualities which, in the popular apprehension, go into the constitution of morality—they are not to be whistled down the wind; and we do not whistle them down the wind when we measure and gauge them, and when we say that they are good just so far, and for just such things, but that they must not be substituted for higher developments.

The experiences of civil life and commercial life have found out many things which are very necessary for the easy conduct of affairs. For the regulation of society, for the living together of great masses of men, various things are inculcated, as essential to morality. Public sentiment demands certain things which are necessary to morality. The laws prescribe certain things which are indispensable to morality. The customs prescribe certain negatives which enter into the popular idea of morality. And all of these are designed to take away the friction from the machinery of life, and to raise men above animal violence and above deceit, and put them upon a certain plane of moral sentiment. All that I complain of in reference to them is, that they are so low, that they are such uneducated and undeveloped forms of excellence, that they tend to dampen men's ambition, and to render them satisfied with the germs of things, instead of leading them to aspire after higher excellences of which these are but the basilar leaves. For,

First, Morality is in this grand sense founded upon external convenience, and not upon the requirements of things relating to a man's whole nature. Morality is a set of expedients. It is something higher and better than that which many men are controlled by; it will go far toward easing men of their infirmities, and helping them along; but it does not answer at all to a true conception of what manhood should be. It is not an attempt to cultivate a man's nature in all points symmetrically, and to carry it up from the seed-forms to the very highest forms of which it is susceptible. So it is a mere fragmentary thing; and it is a fragmentary thing in its lowest stages of development.

Secondly, It restrains the outplay of evil; but it does not attempt to purify and to cure the sources of evil. It withholds the hand of violence; but it does not undertake to touch the sources of violence in men's passions and appetites. It refuses permission to murder; but it does not forbid a man to feel murderously. It forbids a man to swear overtly; but it does not forbid that black cloud of tempestuous feeling out of which oaths come as lightning flashes. It forbids a man to rob; but it does not forbid a man to wish he had his neighbor's property. It forbids a man to break out into lustful impurities; but it does not restrain a lustful eye or

desire. It does not touch the seat of evil. It deals with the externalities of a man, and not with the whole of his interior nature.

Thirdly, It permits heinous faults which impoverish character, and waste the heart of man. Thus, a man may be a moral man who is peevish, morose, fretful. God permits nettles among vegetables, but he does not permit them among men; and yet, there are men and women who are nettles, every leaf of which is covered with poisonous spines so minute that the eye does not detect them. If you put your hand where they are, they sting or burn it as if a fever had seized it. There are those whose very presence seems to turn the air to distemper. They are themselves unhappy, and they breathe out unhappiness, and make all unhappy around about them. They avenge their discontent upon other people. They may be persons of great probity, and, in some sense, of honor, and of entire morality so far as eating and drinking are concerned; and yet their minds may be full of mischief and unhappiness-making; and there is nothing in morality that disallows it. Men say of them, "What an unfortunate disposition! and what a pity! But still, he is a moral man." A man may be a strictly moral man, and may be to a certain extent a respectable man, and may be an influential man, and may be in the church even, and yet in heart and feeling and dealing may be stingy in the extreme.

A man who is shut up in himself; who lives only to clasp himself in his own arms, to bring in whatever he can, and to give out as little as possible; and who thinks narrowly, and watches and restrains and retains, and is forever working inwardly, quietly, sometimes puts on a good name as a kind of veil; but after all, the inward center of his nature is stingy, mean, self-clasped, self-inclosed, self-contented, selfish. He is a respectable man. He belongs to a good family. He trains in the best circles. Yes, and he is a member of the church. Everybody speaks well of him—in a general way. Everybody speaks well of him at his funeral. That is the only place where wholesale lying is permitted. And yet this man may have violated the very temper and spirit of the Gospel of Christ, and the central idea of a generous manhood. But morality does not rebuke him. He is a moral man!

One may be avaricious, yea, and greedy, and all his life long his selfishness may inspire in him a lust for accumulation. He may be thoughtless of virtues, thoughtless of knowledge, thoughtless of spiritual inspirations, thoughtless of heavenly riches; but the lust of gain may burn in him as a fire. A man may have this weakness, and recognize it; but he passes as a very moral man, and he himself thinks he is a moral man. He says, "I do not lie; I do

not swear; I do not steal; I do not get drunk; I do not commit burglary; I do not commit assault and battery; I am not a troublesome citizen; I keep peace in the neighborhood." All these things are true; and yet, the man is intensely avaricious and greedy. And avariciousness is a quality that grows worse and worse with age. Some qualities are strong in youth, and naturally die out with age; but there are some qualities that increase with age, and avarice is one of them.

A man may be a moral man, and yet allow pride to dominate in him; to make him cold and unsympathetic; to make him haughty in the presence of his fellow men. A man may be a moral man, and yet may be uncharitable, cynical, bitter-tongued, swearing, scoffing. A man may be self-indulgent, he may use the whole world for his own good; and he may be careless of other persons, good: and yet he may be a moral man. A man's heart may be full of all secret iniquities, of all that pride engenders, and of all that selfishness gives rise to, so only that the evil in him is kept within certain bounds, and does not permit itself to express itself in certain ways which convention has forbidden. This is consistent with what is recognized as a moral state.

Fourthly, Morality aims to build up a man outwardly in his condition, but not inwardly in his character. It does not seek to develop one single spiritual grace. That is, a man may be a moral man who is neither gentle, nor amiable, nor meek, nor sweet-tempered, nor submissive to the will of God, nor reverential, nor prayerful, nor grateful, nor benevolent. And what must be a man's character when it is devoid of all those higher tendencies and developments? It accepts and is satisfied with the lowest developments of the human faculties. It aims at no higher spiritual unfolding, no nobler culture, no reaching after things beyond the sight. And,

Lastly, it leaves out, wholly, the world to come, and all the obligations which we owe to God, and all the relations which are established between the soul and the Saviour Jesus Christ. It leaves out religion. That is to say, it leaves out the higher forms of aspiration and of duty, and all that which faith brings within the circuit of our knowledge, and makes imperative.

Here, then, are the deficiencies of morality. I have said that in conduct, in its lowest form, it has its value; but I think you will now perceive that it cannot be a substitute for religion. And yet, men who have only morality, say, "What lack I yet?"

Says my vine, that has been growing now for eight years, and clambering up over the trellis and into the tree, "Do I need to grow any more? Am I not a stalwart vine already? Did you

ever see leaves that were better than mine are?" It looks over some of the neighboring vines—the Iona, the Delaware, and other choice varieties—and sees that they are small and covered with rust; and it says, "I never had rust on me like that. Those are your choice, famous vines, are they? Look at them. What are they worth? The leaves are bleared and wilted and early falling from mildew. Look at my great thick-lipped leaves." It runs up in the tree, and makes extra leaves, and they do not rust, and it looks down on these finer vines, and the little clusters, and small berries, and says, "See what a great vine I am!" Well, it is rank in the wood, and rank in the leaf; but there has not a grape grown on it since it has stood, and there will not one grow on it if it stands twenty years longer. And what is a grape-vine good for which has nothing but healthy leaves on it? Yet, is not good, healthy grape-wood a desirable thing? Are not healthy leaves very desirable on a grape-vine? Is it not desirable to have the leaves of a grape-vine free from mildew? It is not on account of what this grape-vine has that we reject it, but because it is deficient in those higher qualities which should make it what it was meant to be, and because it prides itself on the possession of lower and humbler developments.

I do not say that not stealing, and not swearing, and not drinking, are not good things; but if you suppose that a plant is to have nothing but ground-leaves, you are mistaken. Where is the fruit? Where are the clusters? Where are the finer traits of spiritual excellence? You were born for something more than negatives—for something more than those virtues which consist in not doing evil. You were born in the image of God. And as he is Creator, something of his creating nature resides in you, as it does in every part of humanity. It is for you to develop the higher forms of manhood, and not to rest content with the lower forms. If you knew no better, you scarcely could be charged with dishonor, but since you do know better, it is dishonorable in you to live so far below that which God intended you should become.

But even looking at it in this light, let no man be discouraged. Do not understand me as saying, because I think you ought to be born again of the Spirit, and because I believe divine grace will produce richer and rarer fruit than ever can come from an unregenerated nature, that you throw away everything. If you have nothing better than morality, keep that by all means.

If my child should come to me with coarse and rude garments, I should not hesitate to say to him, "My son, be clothed with better"; but the request that he should be clothed with better gar-

ments does not imply that the garments he has on are good for nothing. If he were dressed in linsey-woolsey, that would be better than nothing; though broadcloth would be still better. Even linsey-woolsey would be better than leather; but I would have him wear leather rather than that he should wear something worse. And if it was a garment that but half covered the body, it would be better than a cincture of leather round the waist. But even a cincture of leather worn about the waist would be better than nothing at all.

Now, if an Indian, with a fragmentary dress, should present himself as a full-dressed man before you, would you deride the idea that he was properly clad? Would you have him throw away the little he had before he got more? Complete dress is what one wants; but is nothing short of that of any value?

I do not say to the young, "These moralities are of no value to you." They are of great value to you. Truth-speaking, fidelity, industry, cleanliness, punctuality, frugality, enterprise—these are real excellences. Have these at least. Have these anyhow. But will you be content with these? Is there not something in every human soul which has the touch of inspiration in it, and which leads it to aspire to something more than these qualities, which belong to the undeveloped mass of mankind?

Morality is not in any sense then, a substitute for spiritual religion, any more than industry and frugality are substitutes for patriotism. Every man ought to be frugal and industrious; but many are frugal and industrious who have no patriotism. A man may be very neat, and neatness is a good quality; yet, when he is attacked he may be a coward, and run out at the back door, and leave his wife and children to take care of themselves. Neatness, though it is a good quality, is no substitute for a man's fidelity to those who are under his trust. And so, in regard to the lower forms of morality, they are meritorious and excellent; but they are not all that you need.

"Well, then," you will say, "What about those qualities when a man dies? A man has been industrious, and frugal, and honest, and moderately truth-speaking all his life long; and when he dies, and goes to judgment, what is to be done with these qualities which you say are good?" A man undertakes to jump across a chasm that is ten feet wide, and jumps eight feet; and a man says, "What is going to be done with the eight feet that he did jump?" Well, what *is* going to be done with it? It is one of those things which must be accomplished in whole, or it is not accomplished at all. A man lets out an anchor from a ship, and it goes to within a fathom

of the bottom, but it does not touch; and a man says, "Is it not good as far as it goes?" How good is an anchor that does not touch the bottom? A man frames a building, and makes his mortises and tenons so that they come within an inch of fitting; and when he is reproached for his unskillful work, he says, "It is good as far as it goes." And how good is that? Men say, "We have all these minor qualities; we have these lower moralities: are they of no benefit to us?" Yes, they are of benefit to you now; they are of benefit to you in a thousand ways in this world; but they do not constitute that character which is to fit you for the world to come. They do not go to make the golden key which unlocks those mysteries of love which you have need of. These minor qualities are not a substitute for it. You go forth an ungrown spirit; you go forth with lower leaves without the bloom and the fruit; and the lower is no substitute for the higher.

Moreover, out of every one of these lower states, if we did but know it, may be developed, by the divine grace, that which shall bring forth the true spiritual life. If you know enough to take one step, take a second. If you know enough to recognize law and obligation, and that low sense of character which is required by society, you have that foundation on which moral government itself rests, and you know enough to go on from step to step, and from strength to strength, and develop out of your lower knowledges higher attainments. Spirituality is only the normal and legitimate development of men in their higher forms, divinely inspired, divinely led, and divinely blessed. It is God that works in those who work out their own salvation. It is the divine co-operation and guiding influence that works upon your mind; and out of this joint working come all the grace, all the hope, all the faith, all the sweet fruition of love, the sense of immortality, and the longing for it, which we experience. And whatever is just, and true, and pure, and sweet, and of good report, upon earth, and in the heavenly circle—all this comes, to be sure, by the grace of God; but it comes by the grace of God through the development of your own faculties, and through your own striving.

I beseech of you, then, look not simply to the duties which come between you and your neighbor. You have other obligations. I beseech you, look not simply to the natural and lower forms of virtue. Brothers, sisters, friends, God is your father, and all heaven is the household that belongs to you; and your affections should not spend themselves here in the lower forms of life, but should take hold of that higher and nobler intercourse. Intercourse between your soul and the Invisible should be begun and carried forward, that it may be perfected in the heavenly land.

I preach, therefore, to all of you, with earnestness, exhorting you to cleanse and purify that which now is, in the trust that it may make it easy for you to live a manly and noble life, by opening your soul to the Spirit of God—that atmosphere which, when it enters the soul, makes all things comparatively easy, and easier and easier, until the last great day of fulfillment.

My dear young friends, you cannot be too true, too honorable, too frugal, too industrious, too noble, in all the things which society requires of you. But oh! do not stop there, as if you had reached your manhood. You were made for something more. Your manhood is not accomplished when you are a good merchant. You ought to be a good merchant; but you ought to be more than that. You have not fulfilled your destiny when you are a good lawyer. You should fill up that measure; but you should overflow and go far beyond that. You should do what the law requires; but the man who does not do more than that is an insignificant and ignoble-spirited man. All these things ought ye to do; but something higher yet remains. Your manhood should bloom and blossom with that which is far higher than the public sentiment requires, or than the laws and customs require, when it reaches God's law, and takes hold of the higher and nobler conceptions of virtue and piety and duty.

So I beseech of you, do not stop until you feel the throb and pulse of a new life. Be born again. Take a new departure. Let the horizon of your ambition no longer be on a level, but high up where Christ and heaven are. This is your privilege.

And I pray you, begin early. I pray you, begin now, if it is too late to begin early. I pray you, even if you stand hovering on the very verge of the grave, *begin!* It is not too late. Begin to live for God and for immortality. So you shall find that you are living, in the highest sense, for yourself, for honor, for happiness, and for an undying manhood.

PRAYER BEFORE THE SERMON.

We draw near to thee, our Father, conscious of our inferiority. Though we know not thy greatness, nor can compass infinity by our thought, yet we know that thou art transcendent above all human excellence. Thou art sitting enthroned in glory, beheld, adored, loved, by all that are with thee. We are far from thee, and yet hampered with the flesh, and with undiscerning eyes. We are used to things material; but to rise into the invisible realm, and to discern the things that are there, is not within our power. By faith only can we apprehend thee; and yet, thou hast been pleased to make thyself so far known to us that in hours of distress and darkness thou hast been our whole support. Thou hast revived our fainting spirits. Thou hast filled our souls with the light of hope and cheer. We have taken hold of thee as if thou hadst been visibly present; and though no voice has saluted our outward ear, our hearts have heard thee speaking unto us. Thou hast forgiven our sins. Thou hast called us in the confidence of love back unto thee. Thou hast made us to know thee. Thou hast made us to know that thine anger was turned aside, and that in thy heart were purposes of peace and of mercy. We have rejoiced in thee, and have found thee a present help in time of trouble. We have known thee as a God of help to those around about us. To thee have we borne our children. To thee have we brought our friends. To thee have we gone seeking sympathy for the distressed and for the outcast. In days of darkness, when wicked men bore rule, and all was tribulation and disorder, and thy law was trodden under foot, thou didst hide us in thy pavilion, and give us hope to believe in a better time to come, and patience to wait for it. We rejoice in all the plenitude of past mercy, and in the encouragement which it gives us to address thee in the future. And yet, our guilty fears, our unbelieving hearts, pull us down. How often do we come mourning because God has hidden his face; and when troubles come upon us, we are as those who have never beheld the deliverance of the Lord; and still we fret out our days which might be days of composure, and call our burdens unbearable. And still we more and more repine in the midst of mercies.

O Lord, forgive our unbelief, our want of trust, and clothe us in the spirit of child-like faith and confidence. May all thy words seem to us Yea and Amen. And we pray that thou wilt grant that in time to come we may dwell more by the power of faith. With thee above the cloud, above the storm, above the reach of the fowler and of his arrow—there, under the shadow of thy wings, may we find perfect peace.

Draw near, we beseech of thee, to any disturbed in heart and conscience, and speak peace to them. Bring them to that submission which shall secure peace.

We pray for those who are wandering; for those who are in darkness; for those who have hardened their hearts; for those who have turned back from knowledge; for those who have put far away the instructions of their youth; for those who have gone astray into wicked ways. O Lord God, we pray that the time past may be sufficient for them. Revive thy powerful influence around about them. And if they must needs have help to break away from the snares and enthrallments that beset them, give forth, we pray thee, thy strength for them. And if there be those who with slippery feet climb the steep hill, often sliding back, grant, we pray thee, that they may not give up hope nor courage, but struggle yet to the end. And crown their efforts with victory.

We pray for those who are weary and heavy laden; upon whom thou

art laying, from day to day, thy burdens. Give them strength. We pray that they may never feel forsaken of God. May the light of thy countenance fall upon their path, and may they trust in thee, and find in thee a substitute for all earthly mercies.

We pray for those who hunger and thirst after righteousness. May they be filled. May we all be taught to aspire, and by the way of knowledge seek a higher life, and that rest which is in thee, and not in us. We pray that thou wilt grant unto these disturbed and troubled hearts of ours that simple and child-like rest which at last shall give us peace in believing.

We beseech of thee, grant that thy Word may spread everywhere May thy churches be revived. May thy servants who preach the Gospel be clothed with new strength, and with light from on high. We pray for the reformation of morals in all our land. We pray that intelligence may be disseminated, that our laws may be purified, and that our magistracy may be incorrupt. May men who fear God be appointed to rule over us, and may all the earth see thy salvation. Let thy promises be fulfilled. Bring in Jew and Gentile. Let the fullness of the earth be as the fullness of the sea.

And to thy name shall be the praise, Father, Son, and Spirit, ever more *Amen.*

PRAYER AFTER THE SERMON.

Our Father, we beseech of thee that thou wilt follow with thy blessing the word of exhortation. Enlighten those whose eyes are darkened. Stir up the hearts of those who are indifferent and careless. Release those who are thralled by care, who are overtaken by temptations, and who are swept out of the stream of life and duty. We pray for all those who need the quickening of thy life. Breathe upon them. And may they from step to step advance until they stand in Zion and before God. We ask these mercies for ourselves and others, not in our own name, but for the sake of the Beloved; to whom, with the Father and the Spirit, shall be praises evermore. *Amen.*

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